



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

crafts developed under these regulations, till the decay of the trades in general ensued at the time of the decline of Nuremberg in consequence of the effects of the Thirty Years' War.

KARL, DIEHL.

[Translated from the German by ELLEN C. SEMPLE.]

---

*An Introduction to the Study of Society.* By ALBION W. SMALL, and GEORGE E. VINCENT. Pp. 384. Price \$1.80. New York and Chicago: American Book Company, 1894.

It is but fair when judging a new book on sociology to recall the circumstances under which at present such a book must be written. The subject is new to science, and confessedly the most difficult with which science can deal. The data are scattered and often almost inaccessible. The literature is tentative and erratic, providing as yet no adequate traditions to give direction to farther study. Social prejudices, deep and far reaching, make society intolerant of frank utterance, and tend to distort the observer's perspective. Last, but not least, a sudden and somewhat unintelligent demand for books in this line creates a scramble to be first in the field to the neglect of care and thoroughness. Such conditions seldom produce good books, never the best.

It is sufficient proof of the inchoate condition of the science that we open such a book first of all with the question, how does it define its subject? What is sociology anyway? Is it the science of pauperism and crime, or the science of socialism, or the science of goody-goodyism, or the science of fundamental social forces, or the science of all social phenomena? The answer to this important question is found in the first of the five "books" into which the work is divided. "The primary function of sociology at present is the correlation of existing knowledge about society. . . . It is quite possible that the division of labor in sociology will eventually become so systematized that the function of sociology will be restricted within more precise limits. At present a miscellaneous responsibility confronts students who regard society philosophically. Such students are in the ranks of all the social sciences. Sociology is enlisting from this number recruits for the special work of organizing social knowledge of all kinds into a body of wisdom available as a basis of deliberate social procedure." Under such a definition the author will hardly find himself straitened for lack either of latitude or elasticity. A farther chapter on the relation of sociology to social reforms contains a number of statements which must be taken as amplifying if not more exactly defining the author's ideas. Such are the following: "Sociology is a protest against quackery;" "it is not a pastime for amateurs;" "it is not a synonym

for socialism ;" "it is not a champion of class interests ;" "it is the ally of any class temporarily at a disadvantage ;" "it is not primarily concerned with the helpless elements of society ;" and, finally, "sociology is the scientific counterpart of characteristic popular convictions." I have preferred to quote at some length the author's definition rather than attempt the difficult task of restatement or interpretation.

Book I closes with a chapter which says that society is an organism and develops the familiar biological analogies.

I hesitate to express my opinion of this book, but a review without criticism is but a poorer table of contents. This first part is not successful. The writer has plainly succumbed to the difficulties and temptations mentioned at the outset. The vast throng of social phenomena over which this broadly defined science claims jurisdiction is not marshaled with the discipline of orderly thought, but harassed with random statements and fragmentary definitions. The writer's conviction that "a miscellaneous responsibility confronts" him in his efforts to "regard society philosophically" is too apparent. There is, farther, altogether too much anxiety as to what people may think about it and what amateurs may do about it ; fears lest the masses should think sociology unsympathetic and the classes should think it revolutionary. Science, like virtue, must be self-forgetting if it would prosper. Too much of an effort to be all things to all men may prevent our being much of anything to anybody. Withal, the style can hardly be called felicitous. The sentences are involved and cumbersome, and there is a suggestion that the author places too great confidence in the scientific value of mere terminology. It is possible that the author is somewhat conscious of these defects, for he adds that "Book I may be omitted by the least mature students," a permission which is perhaps unduly restricted.

Book II describes the development of a Western city, apparently in Kansas, from the advent of the first settler till it has 5000 inhabitants. In contrast with Book I, this is well written. The style is simple, clear and direct, and the treatment systematic. The only question is as to the utility of such a description.

It is styled "The Natural History of a Society," which it is not. While "an attempt to describe a truly typical society is distinctly disclaimed," it purports to be a study in social evolution. It is primarily only a study in colonization. The society of this mushroom city was all made in the East and shipped West in the knock-down, where it is merely put together. This last process no more explains the true origin and development of the society than the putting together of a factory-made building explains the evolution of architecture. If the intention was merely to make a static study, using

this pseudo-development only for purposes of clearer description, the method may perhaps be allowable, though involving dangerous implications. All will admit the importance of cultivating the habit of observation, but even this habit is worth little if combined with erratic or superficial interpretation.

The three remaining books are on Social Anatomy, Social Physiology and Pathology, and Social Psychology, respectively. The last is perhaps the best of the three. Altogether they are but an exhaustive statement of the analogy between the social and the biological organism. It would be hard to demonstrate more effectually the worthlessness of that analogy as constituting the substance of a science of society.\* Whether or not society is an organism is a question that has been widely and idly discussed. So long as the disputants can beg the question either way by the definition which they assume of the word organism, the discussion only diverts attention from the real study of social phenomena to that of their familiar biological counterparts. While freely admitting that society is an organism in some fair use of the term, it cannot be too strongly insisted that a science of society cannot be constructed out of vague biological images. The organism theory is a nuisance if it betrays us into such an attempt. Of what possible use is it to be told that "the country storekeeper is a communicating cell," that "the lookout at sea is an end organ," and that the person who repeats and exaggerates a rumor has "acted as both communicating cell and end organ?" To re-clothe the commonplaces of life with a fantastic terminology borrowed from a different science, and based on somewhat gratuitous analogies, will not make them the less commonplace. It is true that sociology, like geology, begins with commonplaces, but it must not end with them. True science reveals new facts and relations, instead of merely renaming those already familiar.

I am sorry to pass unfavorable judgment on this book. Never before was a science so welcomed by anticipation, so "seen and greeted from afar." The demand for a text-book suitable for college use is widespread and intense, and even an unsatisfactory contribution will be welcomed by multitudes of earnest students. At such a time criticism will seem ungracious, but it is precisely at such a time that a protest is called for against superficial and misleading methods. In competition with good books a poor book may usually be trusted to go to its own place, but with an eager demand and no competitors, it

\* In view of the great similarity between some of the views here expressed and certain utterances at the recent meeting of the American Economic Association in New York, I may be permitted to say that the review as it now stands was in the hands of the printer at the time of that meeting.

may work the mischief of inducing a popular reaction and deepening existing skepticism. To those who believe that sociology has possibilities greater than those of any other science, and who hope soon to see it accorded a pre-eminent position in all higher institutions of learning, an unfortunate publication at a critical moment cannot but be a matter for regret. The result of this headlong haste to be first is never a science—only a book. There must certainly be a science of sociology, but it will not come in a day, and its advent will be hastened more by the moderation and self-restraint than by the impetuosity of its devotees.

H. H. POWERS.

---

*The Philosophy of Teaching.* By ARNOLD TOMPKINS. Pp. xii, 280. Price, 85 cents. Boston: Ginn & Co., 1894.

This is so remarkable a production that it merits serious attention when ordinary works on education deserve no notice. Many valuable contributions are now being made to the solution of the educational problem. Many of these betray, however, the crude stage of thought in which the problem is; they are often choppy; their authors write well on topics but do not develop subjects. Often these works are made up of valuable and interesting parts, but all the parts do not make a consistent whole. In these respects the "Philosophy of Teaching" stands in striking contrast with most of its predecessors; it is a faultless piece of organized knowledge, and on this account alone deserves to be studied by all persons who aspire to systematic thinking. One central movement runs through the whole work and draws the multitude of details into unity.

The introduction discriminates between the science and the philosophy of teaching. This discussion discovers that "the philosophy of teaching as distinguished from the science gives distinct emphasis to the universal element. . . . It is the explanation of the teaching process by means of universal law." The great working value of law and principle in the details of teaching is indicated by the following: "The teacher who is conscious only of the individual process before him is on the lowest plane of unskilled labor; he is the slave of recipes and devices. . . . The highest plane is that in which universal law guides the hand and inspires the heart." The first quotation seems to have been the intellectual ideal that beckoned the author, while the second indicates the motive that inspired him. No book can be written with the sustained vigor of this one unless the author is living under the pressure of some great idea and is moved by some worthy motive.

Logically the analysis of the teaching process follows. In my judgment the equal of this portion of the work has never been written.